

Of fayth in the holy Trinitie.



HERE is but one ly-
uyng and true God,
everlastyng, without
body, partes, or passi-
ons, of infinite pow-
er, wyldeome, & good-
nesse, the maker and
preseruer of al things
both visiblie and inui-
sible. And in unitie of
this Godhead there

be three persons, of one substaunce, power, and
eternitie, the father, the sonne, and the holy ghost

Of the worde or sonne of God

which was made very man.

THE Sonne, which is the worde of the fa-
ther, begotten from everlastyng of the fa-
ther, the very and eternall GOD, of one
substaunce with the father, toke mans nature
Ait

4

Answers

in the memory of the sub-
stance of the body,
there is nothing in
power together with
the body of his own
substance, and he
is not to be
called a spirit.

30

2

102

10

Refined SUGAR

68

Of the sufficiencie of the holy Scriptures for saluation.

Holye Scripture conterneth all thinges necessarie to saluation: so that whatsoeuer is not read therein, nor may be proued therby, is not to be required of anye man, that it shoulde be beleued as an article of the fayth, or be thought requisite necessarie to saluation. In the name of holy Scripture, we do understande those Canonicall bookees of the olde and newe Testament, of whose auctoritie was never any doubt in the Churche.

Of the names and number of the Canonicall Bookes.

Genesis.	The, 1. booke of Chroni.
Exodus.	The, 2. booke of Chroni.
Leuiticus.	The, 1. booke of Esdras.
Numerie.	The, 2. booke of Esdras.
Deuteronomium.	The booke of Hester.
Iosue.	The booke of Job.
Judges.	The Psalmes.
Ruth.	The Prouerbes.
The, 1. booke of Samuel.	Ecclesia, or preacher.
The, 2. booke of Samuel.	Cantica, or songes of Sa.
The, 1. booke of Kinges.	4. Prophetes the greater.
The, 2. booke of Kinges.	12. Prophetes the lessie.

Articles

in the wombe of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say the Goddesse and manhood, were ioyned together in one person, neither to be diuided, whereof is one Christ, very God, and very man, who truely suffered, was crucified, dead, and buried, to recompense his father Ihes, and to be a sacrifice, not onely for his owne sinnes, but also for all actuall sinnes of men.

3

Of the going downe of Christ into hell.

Ass Christe died, and was buried: so alioit is to be beleue, that he went downe into hell.

4

Of the Resurrection
of Christ.

Criste byd truely araye agayne from death, and toke agayne his body, with flesh, bones, and all thinges appartereyning to the perfection of nians nature, wherewith he ascended into heauen, and there sitteth, untyl he returme to judge all men at the last day.

Of the holy ghost.

The holy ghost, proceeding from the father and the sonne, is of one substance, maiestie, and glorie, with the father and the sonne, very and eternall God.

Of

of religion.

5

Of the sufficiencie of the holy Scriptures 6 for saluation.

Holye Scripture conteyneth all thinges necessarie to saluation: so that whatsoeuer is not read therein, nor may be proued thereby, is not to be required of anye man, that it shoulde be beleued as an article of the fayth, or be thought requisite necessarie to saluation. In the name of holy Scripture, we do vnderstande those Canonickall bookeſ of the olde and newe Testament, of whose auctoritie was neuer any doubt in the Churche.

Of the names and number of the Canonickall Bookes.

Genesis.	The.1. booke of Chroni.
Exodus.	The.2. booke of Chroni.
Leuiticus.	The.1. booke of Esdras.
Numerie.	The.2. booke of Esdras.
Deuteronomium.	The booke of Hester.
Iosue.	The booke of Iob.
Judges.	The Psalmes.
Ruth.	The Prouerbes.
The.1. booke of Samuel.	Ecclesia, or preacher.
The.2. booke of Samuel.	Cantica, or songes of Sa.
The.1. booke of Kinges.	4. Prophetes the greater.
The.2. booke of Kinges.	12. Prophetes the leſſe.

A iii

And

And the other bookes (as Hierome sayth) the Churche doth reade for example of lyfe and instruction of maners: but yet doth it not applie them to establishe any doctrine. Such are these folowing.

The third booke of Esdras, Baruch, the prophet.	
The fourth booke of Esdras Song of the 3. children,	
The booke of Tobias.	The storie of Susanna.
The booke of Iudith.	Of Bel and the Dragon.
The rest of the booke of The prayer of Manasses,	
Hester.	The, 1. booke of Machab.
The booke of VVisdome.	The, 2. booke of Macha.
Iesus the sonne of Sirach.	

All the bookes of the newe Testament, as they are commonly receaued, we do receaue and accept them for Canonickall.

Of the olde Testament.

TH^E olde Testament is not contrary to the newe, for both in the olde and newe Testament euerlastyng lyfe is offered to mankynde by Christe, who is the onelye mediatour betweene God and man, being both God and man. Wherefore they are not to be hearde whiche saigne that the olde fathers dyd looke onlye for transitorie promises. Although the lawe geuen from

of religion.

7

from God by Moyses, as touchyng ceremonies and rites, do not bynde Christian men, nor the civile preceptes therof, ought of necessitie to be receaved in any common wealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the commaundementes, whiche are called morall.

Of the three Credes.

8

THE three Credes, Nicene Crede, Athanasius Crede, and that whiche is commonly called the Apostles Crede, ought throughly to be receaved and beleued: for they may be proued by mosse certayne warrauntes of holye scripture.

Of originall or birth sinne.

9

ORiginall sinne standeth not in the folowing of Adam (as the Pelagians do baynely talke) but it is the fault and corruption of the nature of every man, that naturally is engendred of the offspring of Adam, whereby man is very farre gone from originall ryghteousnes, and is of his owne nature inclined to euyll, so that the fleshe lusteth alwayes contrary to the spirite, and therefore in every person borne into this worlde, it deserueth Gods wrath and damna-

damnation. And this infection of nature doth remayne, yea in them that are regenerated, whereby the luste of the fleshe, called in Greke φρόνμα σαρκός, which some do expounide the wisedome, some sensualitie, some the affection, some the desyre of the fleshe, is not subiect to the lawe of God. And although there is no condemnation for them that beleue and are baptizied: yet the Apostle doth confess that concupiscente and luste hath of it selfe the nature of synne.

10

Of free wyll.

THE condition of man after the fall of Adam is such, that he can not turne and prepare hym selfe by his owne naturall strength and good workes, to sayth and calling vpon God: wherefore we haue no power to do good workes pleasant and acceptable to God, without the grace of God by Christe preuentyng vs, that we may haue a good wyll, & working with vs, when we haue that good wyll.

11

Of the iustification of man.

WE are accounted righteous before God, only for the merite of our Lord & saviour Jesus Christ, by faith, & not for our owne workes

of religion.

9

workes or deseruynge. Wherefore, that we are iustified by fayth onely, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Nomilie of iustification.

Of good workes.

12

Albeit that good workes, whiche are the fruities of fayth, and folowe after iustification, can not put away our sinnes, and endure the severitie of Gods iudgement: yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively fayth, in so muche that by them, a lyuely fayth may be as evidently knownen, as a tree discerned by the fruit.

Of workes before iustification.

13

Workes done before the grace of Christ, and the inspiration of his sprite, are not pleasant to God, forasmuche as they spring not of fayth in Iesu Christ, neither do they make men meete to receave grace, or (as the schole aucthours saye) deserue grace of congruitie: yea rather for that they are not done as GOD hath wylled and commaunded them to be done, we doubt not but they haue the nature of synne.

Bi Of

14

Of workes of supererogation.

Voluntarie workes besydes, ouer and aboue Gods commaundementes, which they call workes of supererogatio, can not be taught without arrogancie and impietie. For by them men do declare that they do not onely render vnto God as muche as they are bounde to do, but that they do more for his sake then of bounden duetie is required: wheras Christe sayth playnly, when ye haue done al that are commaunded to you, say, we be vnpayntable seruantes.

15

Of Christe alone without sinne.

Christe in the trueth of our nature, was made lyke vnto vs in al thinges (sinne only except) from which he was clearey boyde, both in his fleshe & in his spirite. He came to be the lambe without spot, who by sacrifice of hym selfe once made, shoulde take awaie the sinnes of the worlde: and sinne, (as S. John sayeth) was not in hym. But al we the rest, (although baptizid, and borne agayne in Christe) yet offend in many thinges, and if we say we haue no sinne, we deceave our selues, and the trueth is not in vs.

Of

of religion.

II

Of sinne after Baptisme.

16

NOT every deadly sinne willingly committed after baptisme, is sinne agaynt the holy ghost, and unpardonable. Wherefore, the graunt of repentaunce is not to be denied to such as fal into sinne after baptisme. After we haue receaved the holy ghost, we may depart from grace geuen, and fall into sinne, and by the grace of God (we may) aryste agayne and amend our lyues. And therefore, they are to be condemned, whiche say they can no more sinne as long as they lyue here, or denie the place of forgiuenesse to suche as truly repent.

Of predestination and election.

17

Predestination to lyfe, is the everlastynge purpos of God, wherby (before the foundations of the world were layd) he hath constantly decreed by his councell secrete to vs, to deliuer from curse and damnation, those whom he hath chosen in Christe out of mankynde, and to bryng them by Christe to everlastynge saluation, as besels made to honour. Wherefore they which be indued with so excellent a benefite of God, be called accordyng to Gods purpos by his spirite wor-kyng in due season: they through grace obey the calling: they be iustified freely: they be made sonnes of God by adoption: they be made lyke

B ii

the

the image of his onely begotten sonne Iesu Christe: they walke religiously in good workes, and at length by gods mercy, they attaine to euerlastyng felicitie.

As the godly consyderation of predestination, and our election in Christ, is full of sweete, pleasant, and unspeakable comfort to godly persons, and such as feele in them selues the working of the spirite of Christ, mortifying the workes of the fleshe, & their earthlye members, and drawing vp their mynde to hygh and heauenly thinges, as well because it doth greatlye establishe and confirme their fayth of eternall saluation to be en-soyed through Christ, as because it doth seruentlye kindle their loue towardes God: So, for curious and carnal persons, lacking the spirite of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most daungerous downefall, whereby the deuyll doth thral them either into desperation, or into rechelesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set foorth to vs in holy scripture: and in our doynges, that wyl of God is to be folowed, which we haue expellye declared hnto vs in the woarde of God.

of religion. 13

Of obtaynyng eternall saluation, on- 18
ly by the name of Christe.

They also are to be had accursed, that presume to say, that every man shalbe sauued by the lawe or sect whiche he professeth, so that he be diligent to frame his lyfe accordingyng to that lawe, and the lyght of nature. For holy scripture doth set out vnto vs onely the name of Iesus Christe, whereby men must be sauued.

Of the Church. 19

The vissible Church of Christe, is a congrega-
tion of faythfull men, in the whiche the pure
woerde of God is preached, and the Sacra-
mentes be duely ministred, accordingyng to Christes
ordinaunce in all those thynges that of necessitie
are requisite to the same.

As the Church of Hierusalem, Alexandria, and
Antioche haue erred: so also the Church of Rome
hath erred, not only in their lyving and maner of
ceremonies, but also in matters of fayth.

Of the auctoritie of the Church. 20

THE Church hath power to decree Rites or
Ceremonies, and auctoritie in controuer-
sies of fayth: And yet it is not lawfull for the
Church to ordayne any thyng that is contrarie to
B viii Godz

Gods worde written, neyther may it so expounde one place of scripture, that it be repugnaunt to another. Wherefore, although the Churche be a witnessse and a keper of holy writ: yet, as it ought not to decree any thing agaynst the same, so besides the same, ought it not to enforce any thing to be beleved for necessitie of saluation.

21

Of the auctoritie of generall Counselfes.

Generall Counselfs may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (soasmuche as they be an assemblie of men, wherof all be not gouerned with the sprite & word of God) they may erre, and sometyme haue erred, euен in thinges partheyning vnto God. Wherefore, thinges ordayned by them as necessary to saluation, haue neyther strength nor auctoritie, vntesse it may be declared that they be taken out of holy Scripture.

22

Of Purgatorie.

THE Romishe doctrine concerning purgatorie, pardons, worshipping and adoration as well of images, as of reliques, and also invocation of Saintes, is a sonde thing, vairily truente, and grounded vpon no warrantie of Scripture, but rather repugnaunt to the worde of God.

Of

of religion.

15

Of ministryng in the congre- gation.

23

IT is not lawful for any man to take vpon hym the office of publique preachingyng , or ministering the Sacramentes in the congregation, before he be lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, whiche be chosen and called to this worke by men who haue publique auctoritie geuen vnto them in the congregation, to call and sende ministers into the Lordes vinearde.

Of speakeyng in the congrega- tion, in such a tongue as the peo- ple vnderstandeth.

24

IT is a thing playnely repugnaunt to the worde of God, & the custome of the primitive Churche, to haue publique prayer in the Churche , or to minister the Sacramentes in a tongue not vnderstandinge of the people.

Of the Sacramentes.

25

Sacramentes ordayned of Christe, be not onely badges or tokēs of Christian mens profession: but rather they be certaine sure witnesses and effectuall signes of grace and Gods good wyll to-wardes vs, by the whiche he doth worke invisiblie in vs,

in vs, and doth not only quicken, but also strengthen and confirme our fayth in hym.

There are two Sacramentes ordayned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those syue, commonly called Sacramentes, that is to say, Confirmation, Penitence, Orders, Matrimonie, and extreme Unction, are not to be compted for Sacramentes of the gospel, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme and the Lordes Supper, for that they haue not any vissible signe or ceremonie ordayned of God.

The Sacramentes were not ordayned of Christ to be gased vpon, or to be caried about: but that we should duely vse them. And in such only, as worthyly receaue the same, they haue a wholesome effect or operation: But they that receaue them unworthyly, purchase to them selues damnation, as S. Paul sayth.

26 Of the vnworthynesse of the ministers, which hinder not the effect of the Sacramentes.

Although in the vissible Churche the euyl be ever myngled with the good, & sometime the euyl haue cheife authoritie in the ministracion

tion of the worde & Sacramentes: yet soasmuch as they do not the same in their owne name but in Christes, and do minister by his commission and auctoritie, we may bse their ministerie, both in hearing the word of God, & in the receauing of the Sacramentes. Neither is þ effecte of Christes ordinaunce taken away by their wickednesse, nor the grace of Gods gyftes diminished from such as by fayth & ryghtly do receave the Sacramentes ministred vnto them, which be effectuall, because of Christes institution and promise, although they be ministred by euyll men.

Neuerthelesse, it apparteyneth to the discipline of the Churche, that enquirie be made of euyl ministers, and that they be accused by those that haue knowledge of their offences: and finally, beynge founde gyltie by iust judgement, be deposed.

Of Baptisme.

27

Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not christened: but is also a signe of regeneration or newe byrth, whereby as by an instrument, they that receave baptisme rightly, are grafted into the Church: the promises of the forȝeuenesse of sinne, & of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is confyrmied; and grace increased by vertue of pray-

C i. er.

er vnto God. The baptisme of young children, is in any wyse to be retayned in the Churche, as most agreeable with the institution of Christe,

28

Of the Lordes supper.

THE Supper of the Lord, is not only a signe of the loue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to such as ryghtly, worthyly, and with fayth receave the same, the bread whiche we breake is a parttakyng of the body of Christe, and likewyse the cuppe of blessing, is a parttakyng of the blood of Christe.

Transubstantiation (or the chaunge of the substance of bread and wine) in the Supper of the Lord, can not be proued by holye writ: but is repugnaunt to the playne wordes of scripture, ouerthoweth the nature of a Sacrament, and hath gauen occasion to many superstitions.

The body of Christe is gauen, taken, and eaten in the Supper only after an heauenly and spirituall maner: And the meane whereby the body of Christe is receaved and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper was not by Christes ordinaunce reserued, carued about, lyfted vp, or worshipped.

Of

*Of the wicked which do not eate the body
of Christe in the vse of the Lordes Supper.* 29

THE wicked, and suche as be voyde of a liue-
lye fayth, although they do carnally and vi-
sibly presse with their teeth (as Saint Au- Super 1
gustine sayth) the Sacrament of the bodye and han. Tra-
blood of Christ: yet in no wyse are they partakers tat.26.
of Christe, but rather to their condemnation do
eate and drinke the signe or Sacrament of so
great a thing.

Of both kindes. 30

THE cuppe of the Lorde is not to be denied
to the laye people. for both the partes of the
Lordes Sacrament, by Christes ordinance
and commaundement, ought to be ministred to
all Christian men alike.

**Of the one oblation of Christe fini- 31
shed vpon the Crosse.**

THE offering of Christ once made, is the per-
fect redemption, propiciation, and satisfacti-
on for all the sinnes of the whole worlde,
both originall and actuall, and there is none o-
ther satisfaction for sinne, but that alone. Where-
fore the sacrifices of Masses, in the which it was
commonly said that the Priestes did offer Christe

for the quiche and the dead, to haue remission of
payne or gylt, were blasphemous fables, and
daungerous deceites.

32 Of the mariage of Priestes.

Bishops, Priestes, and Deacons, are not com-
maunded by Gods lawe eyther to boewe the
estate of single lyfe, or to abstayne from mari-
age. Therefore it is lawfull also for them, as for
all other Christian men, to mary at their owne
discretion, as they shall iudge the same to serue
better to godlynesse.

33 Of excommunicate persons, howe
they are to be auoyded.

THAT person whiche by open denuntiation of
the Churche, is ryghtly cut of from the bri-
tie of the Churche, and excommunicated,
ought to be taken of the whole multitude of the
saythfull as an Heathen and Publicane, vntill
he be openly reconciled by penaunce, and recea-
ued into the Churche by a iudge that hath auo-
chortie thereto.

34 Of the traditions of the Churche.

IT is not necessarie that traditions and ceremo-
nies be in al places one, or vitterly like, for at all
times

times they haue ben diuerse, and may be chaunged accordyng to the diuersitie of Countreys, times, and mens maners, so that nothing be ordyned against Gods worde. whosoever through his priuate iudgement, wyllyngly and purposely doth openly breake the traditions and ceremonies of the Church, which be not repugnaunt to the worde of God, and be ordyned and approued by common auctoritie: ought to be rebuked openly, (that other may feare to do the lyke) as he that offendeth agaynst the Common order of the Churche, and hurteth the auctoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particular or nationall Churche, hath auctoritie to ordaine, chaunge, and abolishe ceremonies or rites of the Churche ordyned onylē by mans auctoritie, so that all thinges be done to edifying.

Of Homilies.

35

THIS seconde booke of Homilies, the severall titles wherof we haue ioyned vnder this article, doth conteyne a godly and wholesome doctrine, and necessarie for these tymes, as doth the former booke of Homilies, whiche were set foorth in the time of Edward the sixt: and therefore we iudge them to be read in Churches by the Ministers diligently, and distinctly, that they may be vnderstandinged of the people.

C iii

Of

Of the names of the Homilies.

- 1 Of the right vse of the Churche.
- 2 Agaynst perill of Idolatrie,
- 3 Of repaying and keping cleane of Churches.
- 4 Of good workes, first of fastyng.
- 5 Agaynst gluttony and drunkennesse.
- 6 Against excesse of apparell.
- 7 Of prayer.
- 8 Of the place and time of prayer.
- 9 That common prayers and Sacramentes ought to be ministred in a knownen tongue.
- 10 Of the reuerente estimation of Gods worde.
- 11 Of almes doing.
- 12 Of the Natiuitie of Christe.
- 13 Of the passion of Christe.
- 14 Of the resurrection of Christe.
- 15 Of the worthie receauing of the Sacrament of the body and blood of Christe.
- 16 Of the gyftes of the holy ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Matrimonie.
- 19 Of repentaunce.
- 20 Agaynst Idlenesse.
- 21 Agaynst rebellion.

36 *Of consecration of Bishops and ministers.*

THE booke of Consecration of Archbyshops, and Byshops, and orderyng of Priestes and Deacons, lately set foorth in the time of Edward.

Edwarde the sixt, and confirmed at the same tyme by authoritie of Parliament, doth conteyne all thinges necessarie to liche consecration and orderyng: neyther hath it any thyng, that of it selfe is superstitious or vngodly. And therefor, whosoeuer are consecrate or ordered accordyng to the rites of that booke, sence the seconde yere of the aforesnamed king Edwarde, vnto this time, or hereafter shalbe consecrated or ordered accordyng to the same rites, we decree all such to be ryghtly, orderly, and lawfully consecrated and ordered.

Of the Ciuell Magistrates.

37

The Queenes Maiestie hath the cheefe pow-
er in this Realme of Englande, and other
her dominions, vnto whom the cheefe go-
vernment of all estates of this Realme, whether
they be Ecclesiasticall or Ciuite, in all causes
doth apparteine, and is not, nor ought to be sub-
iect to any forraigne iurisdiction.

Where we attribute to the Queenes Maiestie
the cheefe government, by whiche titles we un-
derstande the mindes of some slaunderous folkes
to be offended: we geue not to our princes the mi-
nistring either of Gods word, or of Sacraments,
the which thing the Injunctions also lately set
forth by Elizabeth our Queene, doth most plain-
lie testifie: But that only prerogative whiche we
see to haue ben geuen alwayes to all godly Prin-
cess

tes in holy Scriptures by God him selfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraine with the ciuill sworde the stubberne and eny ill doers.

The Byshop of Rome hath no iurisdiction in this Realme of Englande.

The lawes of the Realme may punishe Christian men with death, for heynous and greeuous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, and serue in the warres.

38

Of Christian mens goodes, which are not common.

TH^E ryches and goodes of Christians are not common, as touching the ryght, title, and possession of the same, as certayne Anabaptistes do falsely boast. Notwithstandyng euery man ought of liche thinges as he posselleth, liberally to geue almes to the poore, accordyng to his habilitie.

39

Of a Christian mans othe.

AS we confesse that bayne and rashe swearing is forbidden Christian men by our lord Jesus Christ, and James his Apostle: So we.

of religion. 25

we judge that Christian religion doth not prohibite, but that a man may sweare when the Ma-
gistrate requireth, in a cause of faith and charitie,
so it be done accordyng to the prophetes teaching,
in justice, judgement, and trueth.

The Ratification.

40

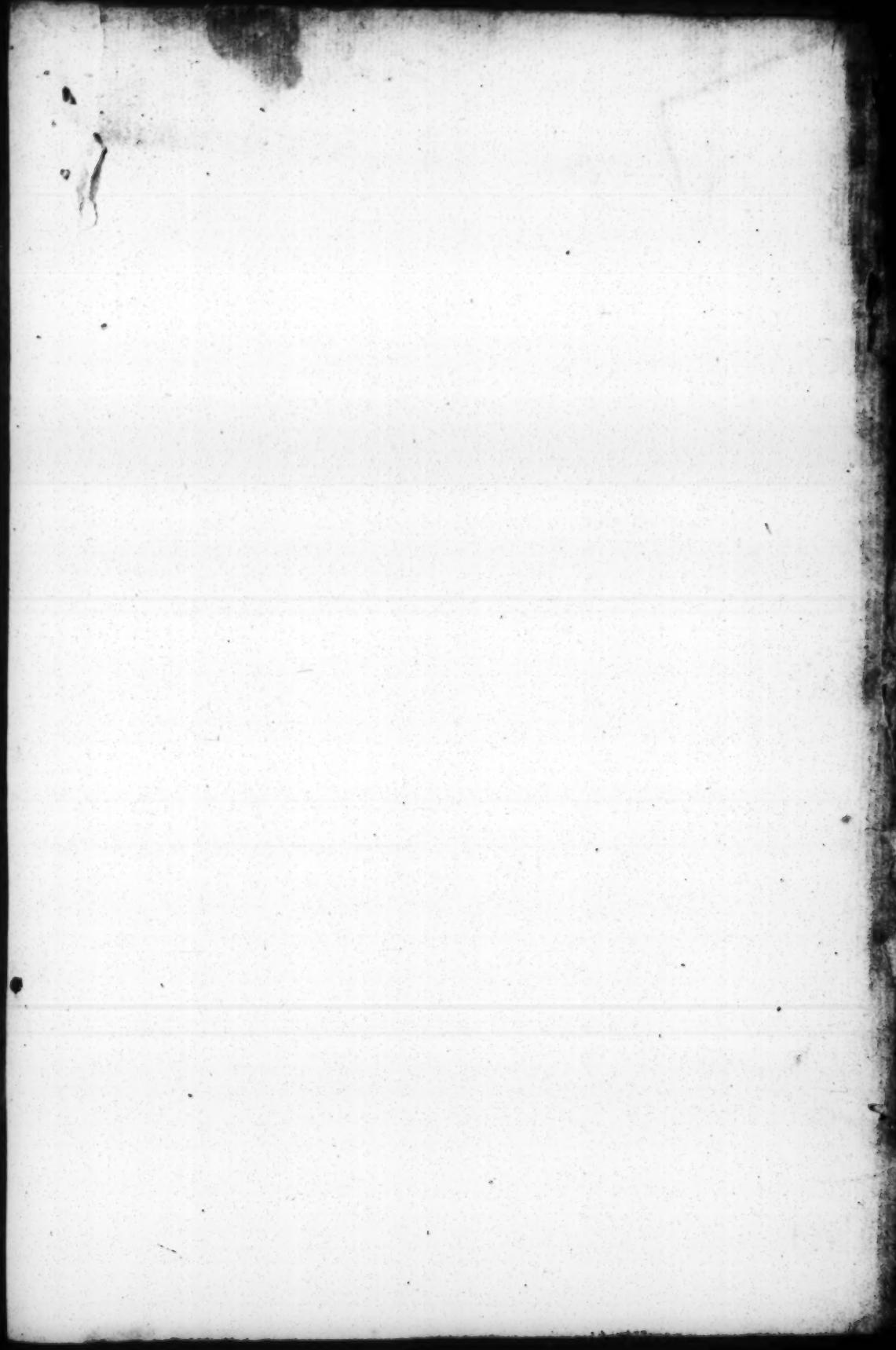


HIS Booke of Articles before re-
hearsed, is agayne approued, and
allowed to be holden and execu-
ted within the Realme, by the as-
cent and consent of our Soue-
raigne Ladye Elizabeth, by the
grace of GOD, of Englande, Fraunce, and Ire-
lande Queene, defender of the fayth, &c. VVhich
Articles were deliberately read, and confirmed a-
gayne by the subscription of the handes of the Ar-
chbyshop and Byshoppes of the vpper house, and
by the subscription of the whole Cleargie in the
neather house in their Conuocation, in the yere of
our Lorde GOD, 1571.

20.1.



1 Of fayth in the Trinitie.
2 Of Christe the sonne of GOD.
3 Of his goyng downe into hell.
4 Of his Resurrection.
5 Of the holy ghost.
6 Of the sufficientie of the Scripture.
7 Of the olde Testament.
8 Of the three Credes.
9 Of originall sinne.
10 Of free wylle.
11 Of Iustification.
12 Of good workes.
13 Of workes before iustification.
14 Of workes of supererogation.
15 Of Christe alone without sinne.
16 Of sinne after Baptisme.
17 Of predestination and election.
18 Of obeyning vnto Christe.
19 Of the Churche.
20 Of the authoritie of the Churche.
21 Of the authoritie of generall Counsels.
22 Of Purgatorie.
23 Of ministring in the congregation.
24 Of speakyng in the congregation.
25 Of the Sacramentes.
26 Of the vnworthynesse of the Ministers.
27 Of Baptisme.
28 Of the Lordes supper.
29 Of the wicked whiche eate not the body of Christe.



The Table.

- 1 Of fayth in the Trinitie.
- 2 Of Christe the sonne of GOD.
- 3 Of his goyng downe into hell.
- 4 Of his Resurrection.
- 5 Of the holy ghost.
- 6 Of the sufficiencie of the Scripture.
- 7 Of the olde Testament.
- 8 Of the three Credes.
- 9 Of originall sinne.
- 10 Of free wyll.
- 11 Of Iustification.
- 12 Of good workes.
- 13 Of workes before iustification.
- 14 Of workes of supererogation.
- 15 Of Christe alone without sinne.
- 16 Of sinne after Baptisme.
- 17 Of predestination and election.
- 18 Of obtayning saluation by Christe.
- 19 Of the Churche.
- 20 Of the auctoritie of the Churche.
- 21 Of the auctoritie of generall Counsels.
- 22 Of Purgatorie.
- 23 Of ministring in the congregation.
- 24 Of speakyng in the congregation.
- 25 Of the Sacramentes.
- 26 Of the vnworthynesse of the Ministers.
- 27 Of Baptisme.
- 28 Of the Lordes supper.
- 29 Of the wicked whiche eate not the body of Christe.

